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ABSTRACT

The multi-media packages on the ethnic groups in Toronto are an attempt to introduce Toronto teachers, especially teachers of English as a second language, to some of the cultures and societies from which their students come. This paper is an introduction to the multi-media package on China. In the preparation of the guide certain themes and issues emerged. These themes and issues became the criteria for the selection of materials in the package and for the emphasis of the paper. The package gives only a sample of Chinese culture; the text is limited to provide a few reference points to encourage further exploration of Chinese culture, history, and society. Divisions in the guide are: China Now, Chinese Immigrants to China, Hong Kong and the Chinese Immigrant, and Chinese Culture. There is a brief list of primary sources used in the preparation of the guide, as well as a list of the contents of the multi-media package which includes books, audio-visual materials, and prints. Related documents are SO 004 349, ED 066 383, and ED 067 332. (OPH)

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CHINESE IMMIGRANTS AND CHINA: AN INTRODUCTION TO THE MULTI-MEDIA PACKAGE ON CHINA

Includes an Annotated List of Contents of the Package

Anne Witzel

April, 1969

FOREWORD

The multi-media packages on the ethnic groups in Toronto are an attempt to introduce Toronto teachers, especially teachers of English as a second language, to some of the cultures and societies from which their students come. It is now widely accepted that to learn and use a second language requires a thorough awareness and understanding of the society in which that language is spoken. Conversely, a knowledge of other societies and cultures on the part of teachers may help bridge gaps in understanding and facilitate the students' mastery of English.

The following paper is an introduction to the multi-media package on China. In the extensive reading and studying done on China for this project certain themes and issues emerged. These themes and issues became the criteria for the selection of materials in the package and for the emphasis of the paper. The multi-media package gives only a sample of Chinese culture; the following pages of text are limited to provide a few reference points to encourage a further exploration of Chinese culture, history and society. The materials in the package and in the bibliographies all contributed to the content of this paper, although the listed primary sources were most significant.

CHINESE IMMIGRANTS AND CHINA: AN INTRODUCTION TO THE MULTI-MEDIA PACKAGE ON CHINA

CHINA NOW

In the past, China has been to Westerners, a land of mystery, exotic beauty and ancient traditions. Since 1949 when the Communists took over Mainland China this image has changed a great deal. There are now, in fact three Chinas: the People's Republic of China, commonly referred to as Mainland China, under the leadership of Mao Tse-tung, with a population of approximately seven hundred and fifty million; the Republic of China, Chiang Kai-shek's fortress on the island of Taiwan, better known to Westerners as Formosa, with a population of approximately thirteen million; and Hong Kong, a small piece of land (390 square miles) leased by Britain from Mainland China and ruled as a British colony with a population of approximately four million.

Since 1949, Mainland China has become a rather threatening giant to the rest of the world containing as it does about one-quarter of the world's population. Taiwan has been variously regarded as either a bastion of freedom or a puppet of the United States. Of the three areas, Hong Kong has been most influenced by the West and has surprisingly retained most of the aura of the past. At the same time, it is an over-crowded sanctuary for refugees from Mainland China and the magnet of the Orient drawing Asians to itself as Paris or London draws many Westerners. The Chinese who live in these areas have a complex and sophisticated culture whose roots are probably more solidly implanted than those of any other culture. It is advantageous to learn more about the rich, fascinating and extensive cultural base of China evolved over many centuries of civilization.

CHINESE IMMIGRANTS TO CANADA

The majority of recent Chinese immigrants to Canada come from Hong Kong; a few from Taiwan. The older Chinese who came to Canada thirty or forty years ago are familiar with the "old" China. Most Chinese immigrants have little or no experience of China under the Communists. Even those who receive letters from families in Mainland China learn little about conditions there. Because of Canada's new Immigration Laws of 1967* the Chinese who emigrate to Canada now are likely to have been educated in Hong Kong where they receive a Western education and learn English. The Chinese who have recently come from Mainland China to Hong Kong are unlikely to try to emigrate to Canada because they are not Western-educated nor do they know English. In 1967 the majority of the Chinese people who came to Canada (almost 7,000) were of the professional or clerical class, that is, they were educated. The others were sponsored or nominated by relatives here. In the past, however, many uneducated Chinese men came to Canada without their families as unskilled, poorly paid labourers.

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* The Canadian Immigration Laws of 1967 are based on a point system as follows:

Category	Points
education and training (one point for each year) up to	20
personal assessment (of interviewing officer) up to	15
occupational demand up to	15
occupational skill up to	10
age (18 - 35) one point deducted for every year over 35	10
arranged employment	10
knowledge of English and French	10
a relative present in Canada	5
employment opportunities in area of destination	5
(a minimum of 50 points is necessary to immigrate)	100

The historical and cultural traditions of the "old" China are still an important part of the heritage of all Chinese immigrants. For recent immigrants, day-to-day life in Hong Kong is also an important part of their background. Therefore, the multi-media package will focus on these two aspects of China. In addition, however, some recent history of China as a whole (there is really just one China in the minds of the Chinese) must also be examined in order to provide a proper perspective on the attitudes of Chinese immigrants in Canada.

There are no accurate figures on the population of the Chinese community in Toronto; one Chinese social worker estimates that there are sixteen thousand*. Because of the new Immigration Laws which no longer discriminate on the basis of race and because of the increasing instability of life in Hong Kong, we can expect the Chinese community to grow considerably in the next few years. Chinese children share a common heritage whether they come from families whose grandparents emigrated decades ago to work as labourers or whether their parents emigrated last year. Both groups sought a better, more secure life in Canada; there will, however, be differences in the cultural and educational backgrounds of their children.

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* Cost analysis figures reported in January 1968 showed that Chinese students receiving instruction in English as a second language comprised the fourth largest ethnic group in the programme.

(Cost Analysis of New Canadian Instruction, Research Department, The Board of Education for the City of Toronto, 1968.)

HONG KONG AND THE CHINESE IMMIGRANT

Recent immigrants from Hong Kong are much less willing to make absolute statements about conditions in Mainland China than many Western observers of China. One writer has described the inhabitants from Hong Kong as non-Communist rather than anti-Communist. This description has been verified by comments made by Chinese immigrants; there are a variety of reasons why this is so.

Scepticism

They realize that the trickle of information that flows out of Mainland China to the West is distorted by propaganda both Chinese and Western. There are, of course, many Westerners and some Chinese who are virulently anti-Communist because of vested interests which they lost when the Communists took over or because of strong ideological convictions; their opinions are not necessarily reliable.

Political Instability

The Chinese people of Hong Kong are also non-Communist because Hong Kong is politically unstable. It is a British colony and not, therefore, self-governing. Although 98% of the population are Chinese, a lot of things operate to the advantage of the Westerner rather than that of the Chinese. Any attempt at present, however, by the British or Chinese to alter the situation would have unpredictable results. Because the largest part of the colony of Hong Kong is on the Mainland, the government in Peking might object if the Chinese in Hong Kong were allowed self-government. The majority of Chinese

in Hong Kong, therefore, prefer to preserve the status quo rather than to agitate for the withdrawal of the British or for a more democratic government. Furthermore, the political instability is increasing because Hong Kong has been leased from Mainland China only until 1997. As that time draws closer nobody knows whether or not Mainland China will renew the lease. It is presently advantageous for Mainland China to allow Hong Kong to remain under Western influence. Mainland China finds Hong Kong a lucrative place for exporting her products and an important source of Western currency. In fact, Mainland China controls the economy of Hong Kong; it provides most of the food and the entire water supply. Mainland China even runs department stores in Hong Kong which greatly undersell other stores. If Hong Kong is still as useful in 1997, the lease might be renewed. If, on the other hand, Mainland China's economy is stronger, or if nationalism is a significant enough force, the lease might be cancelled. In any case, many Chinese people want to emigrate from Hong Kong now, for the sake of their children, if it is financially feasible to do so.

In this potentially volcanic atmosphere it is understandable that the Chinese of Hong Kong are "non-political" and therefore, non-Communist. The Chinese of Hong Kong have developed the ability to live as if politics didn't exist, much as the possibility of atomic annihilation is ignored by North Americans. Needless to say such a frame of mind is not thrown off by immigrants when they arrive in Canada.

Patriotism

Probably the most important reason for the unwillingness of Hong Kong Chinese to be anti-Communist is their national pride. It is at this point

that a digression into the recent history of China must be made in order to demonstrate that the Communist government of Mainland China satisfies the patriotic feelings of the Chinese of Hong Kong and of the Chinese immigrants to Canada.

The Chinese invented many of the most common cultural commodities: e.g., paper, silk, porcelain, gun powder, paper money etc., before most civilizations and certainly before the West. Centuries before Christ, they had a highly developed culture: religion (Taoism, Buddhism), mythology, a firmly implanted set of political and social values (Confucianism), a national written language, music, poetry, art and a well organized bureaucratic government which usually functioned efficiently. It has become a cliché that China has always absorbed her conquerors. It is true that China has endured many conquerors and eventually made them devotees of Chinese culture, a culture flexible enough to absorb foreign influences but strong enough to retain its distinctive Chinese character. However, this cliché was used by the Western powers in the nineteenth and twentieth centuries as a rationalization, saying essentially that they could wreak any havoc on China, for China could somehow survive. The Chinese felt the Western nations were barbaric; they called them "foreign devils" and wanted nothing to do with them. The Chinese have always felt superior to their invaders, with good reason; most invading nations by comparison had civilizations which were in their infancy, including the West.

<u>The Influence of the West</u>

In 1793, the Chinese emperor told the British that China did not have the slightest need of British goods. Unfortunately, in the light of history, the British felt that they needed Chinese goods and went so far as to force China to accept opium as payment for goods that the British took out of China. (Ironically, the biggest cause of crime in Hong Kong, with

which the British have to deal, is heroin addiction: heroin is derived from opium.) After the Opium War (1839-41) Hong Kong became a British colony and China was opened up to the West. The Opium War was only the first in a series of shocking incidents which do no credit to the Western nations and which cost China dearly.

The Internal Situation

By the time of Christ, China had become a Confucian state. (What is meant by a Confucian state will be dealt with later p. 12.) However, by the nineteenth century the Confucian state had grown stagnant and decadent in that the past was slavishly imitated and worshipped rather than used as a source for creative change. At the same time, a great increase in population caused problems of poverty and starvation on a far larger scale than had ever occurred before. Thus China was ill equipped to defend itself against the technically superior West who in a short period of time was able to divide China among themselves for the purposes of "trade."

However, China did not continue to remain a decadent Confucian state. The West had its influence, although not entirely a negative one, as its exploitation created a desire for change in the Chinese people. Moreover, the Manchu dynasty (ruling house) which had come from Manchuria in the seventeenth century was resented by the Chinese because it was foreign; and, in the nineteenth century, decadent, and unable to maintain order. Many Chinese intellectuals and patriots wanted to learn from the West and to rid themselves of some of the Confucian traditions which they considered evil or at least inefficient for a country which wished to modernize. Modernizing meant learning from the West in order to resist the West.

Anarchy

There was a great deal of unrest both political and economic throughout the nineteenth century and the first years of the twentieth century culminating in the Revolution of 1911. A democratic republic was declared: it was the same republic that Chiang Kai-shek led to disaster in the thirties and forties. Although the republic ended the imperial dynastic type of government, little else was accomplished. If anything, China was more fragmented and anarchic than ever. The political and economic unrest was not quelled. The country was exposed not only to the exploitation of the West which continued unhampered, but also to the ravages of warlords, each of whom reigned supreme in his own locality. (Warlords always became powerful in China when the central government was weak.) Added to these chaotic factors was the constant threat from Japan (which finally developed into war in 1931).

At the Paris Peace Conference in 1919, China was betrayed. No one listened to her pleas for national rights. May 4, 1919 was the day people all over China marched in protest of this betrayal. Many revolutionaries dedicated themselves for the first time or with renewed fervour to the cause of freeing China from all her oppressors -- both Chinese and foreign. Psychologically May 4, 1919, was the turning point in twentieth century China although conditions did not actually improve until 1949. (See multi-media package, China, Ping-chia Kuo, pp. 58-59.)

Order

In 1927, Chiang united the country to some extent but his refusal to fight the Japanese, giving in more and more to their arrogant demands made him increasingly unpopular with the people. In this appeasement, they felt he was choosing personal ambition over the welfare of China. He fought

the Chinese Communists rather than the Japanese invaders in order to maintain his own power. During this time the Communists continued gaining ground, despite persecution, because they expressed the aspirations of the Chinese people: literacy, agrarian reform, the emancipation of women, and resistance to the Japanese. Finally in 1949 they won overwhelmingly. There is no doubt that the majority of Chinese in 1949 felt that under Mao Tse-tung, China could enter the modern world relatively unfettered by those traditions which had sapped her strength and contributed to her defeats in the last century.

It is not surprising therefore, that after 100 years of humiliating contacts with the West and misgovernment by their own rulers, even the Chinese in Hong Kong, who do not wish to live under Communism, are proud that China is now more united under Mao than it has been for several centuries. National pride dilutes anti-Communist feelings and creates non-Communists in Hong Kong and among Chinese immigrants in Canada.

CHINESE CULTURE

The Past

China is bigger than the United States. Its 3.8 million square miles occupy the choicest part of Asia, having neither Arctic cold nor tropical heat. Even now over 70% of the population is engaged in agriculture. The staple crop of the south is rice and of the north wheat.

Chinese civilization is one of the oldest. Only the Egyptian civilization has an earlier recorded development. China, over the centuries, has been one of the major influences on the cultures of all of South East Asia -- Japan, Korea, Indonesia, Thailand, Malaysia, Viet Nam, Laos, Cambodia, etc.

Evidence of the origin of Chinese civilization dating back to 4,000 B.C. has been found in the Yellow River Plain. Between 4,000 and 2,000 B.C. agriculture became the way of life; pottery and silk were produced. From about 2,000 B.C. the Chinese began to use bronze and developed it to a superb degree. Under the Shang dynasty, (1766-1122 B.C.) China began to develop as a country rather than as a group of tribes; in agriculture, villages began to work co-operatively for such common goals as flood control; cities evolved at this time for administrative purposes.

Under the Chou dynasty (1122-247 B.C.) most of what is commonly identified as the Chinese civilization began. The early Chou period was the golden age to which Confucius (b. 551 B.C.) looked back and idealized, as the Renaissance man looked back to the golden age of Greece. Society under the early Chou flourished until 771 B.C. The government was feudal, but unlike feudal England, as the population shifted and increased, the Chou organized frequent land redistribution to provide a reasonable life for

the peasants. The Chou introduced the idea of an afterlife where the good were rewarded and the wicked punished. This was added to the already existing Shang ancestor worship and the pre-historic worship of nature spirits.

The later Chou period was weak, constantly threatened by barbarian invaders, or warring among feudal lords. Interestingly enough it was during these chaotic times that Confucius wrote and that classical Chinese culture developed. The feudal system declined as money became the medium of exchange. A merchant class developed though merchants always remained the lowest class in status in China, even lower than the peasants. Land became private property and the peasant masses became unemployed or exploited by the merchants and scholars* who bought up the land. These changes made Confucius, Lao Tzu (the founder of Taoism) and other thinkers examine their society. In every area there was great intellectual and social ferment. Out of this ferment the older values of Chinese civilization were renewed and refined.

The last hundred years of China's history should not blind us to the tremendous achievement of Chinese civilization existing as a cohesive nation for so many thousands of years, an achievement which has never been equalled. The Chinese way of life has had more continuity than any of the other "ancient civilizations" such as Greece and Italy which are far different now from what they were at their pinnacle. At least until 1949, China's culture remained remarkably intact. In many ways it appears that even the "New Regime" is not destroying the ancient civilization. It has adapted Marxism-Leninism to Chinese values, not vice versa. For instance, the allegiance to the family, one of the most enduring values of Chinese culture, has been identified with allegiance to the state, a value that

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* The word "scholar" has a different meaning in this Chinese setting than any comparable English word. All educated people were scholars, but they also were the elite, they also served as the administrators, statesmen and expert advisors to the rulers. These scholars, were wealthy and influential as well as learned.

also has a tradition since Confucius. Society is presented as a large family to which everyone belongs. Everyone is encouraged to treat others as if they were members of one's family. Mao is presented as the great father of all Chinese people. This identification of filial piety with societal piety, however, is viewed by some as an intermediary step which will eventually lead to the breakdown of traditional Chinese culture.

The Confucian State

Any discussion of Chinese society and culture must deal with Confucianism. It is, of course, impossible to simplify the sources of the strength and durability of Chinese civilization; one major source, however was undoubtedly the teachings of Confucius and those who built upon his teachings. Confucius taught people how they should live, not only socially but also politically so that all aspects of life were guided by the same principles creating a consistency rare in nations.

Confucius was a reformer, not an innovator. As has been mentioned, he looked back to an earlier age which he believed was healthy and good and which he wanted to re-instate in his own age.

Confucianism is not a religion but a way of living in the world. It does not deal much with the abstract and mystical; but rather with the realities of this life. Rejecting any idea which assumed man to be either a god or an animal, Confucius believed in the essential goodness of man; and he taught that man could realize his potential for goodness through knowledge, thus laying the foundation for the Chinese respect for the scholar. Knowledge did not mean simply a mastery of philosophy or history but also a knowledge of the poetry and the music of the past and obedience, to many rites and rituals which were part of the poetry and music. It also meant the ability to compose treatises and poems based on the patterns of past writers.

Confucius was a humanist; he believed that one should love mankind. But he was also practical. To love mankind is a noble but an abstract ideal. Confucius taught that one demonstrates love of mankind through love and respect for one's family and that a love for mankind which does not include love for one's family is likely to be a distorted form of love. Thus he sanctioned the already existing ancestor worship and encouraged filial piety.

Confucius taught tolerance and moderation and that man is essentially a social being: therefore, Confucius concerned himself with the ways in which people related to one another. He laid down rules of behaviour for fathers and mothers, husbands and wives, children and parents, brothers and sisters, as well as rules of behaviour for the governed and governor. He also believed in the importance of the individual though not as we understand the term. Individuality did not just mean being different or unique but rather being different in and through learning. Only wise men attained individuality through knowledge.

Confucius taught that the integrity of the nation began with the individual, that governors owed their right to govern to the people. Although there was never any democracy, in China as we understand the term, it was believed that a humane ruler, though weak would reign longer than a ruthless ruler, though strong.

Confucianism became not just the social and political philosophy of life but the literary heritage of the Chinese people. The civil service examinations, instituted before Christ and not abolished until the twentieth century, were based on Confucian and neo-Confucian canons, poetry, etc. A man was not considered educated unless he passed these examinations. Success in the examinations was the prerequisite for employment in the government either nationally or provincially.

This was the Confucian state. Despite its grandeur, however, it had two outstanding weaknesses which were much in evidence in the twentieth century: first of all its tendency to rigidify and resist change; and secondly its failure, in bad times, to provide a decent standard of living for the vast majority of the population, the peasants. Its rigidity, destructive as it was at times, however, testified to the strength of the culture.

The Present

One must remember that an examination of the culture of any pre-industrial society usually concerns the culture created by the intellectual elite of that society. This is not to say that the common people have no culture but that it is unwritten and, therefore, largely inaccessible to future investigation. Moreover, it is only in the last two hundred years that the common man has entered history and that most governments have felt some obligation to protect the ordinary person from the worst vicissitudes of life.

China is no exception. What we see and read of China's culture and civilization is usually that of the educated and leisured class, a small percentage of the population at any time. Certainly some of the basic concepts of that society filtered down to the common people such as filial piety, ancestor worship, and the celebration of feast days. Nevertheless, there were, in fact, two cultures in China, the culture of the elite and the culture of the masses. The culture of the masses consisted of folk music, usually despised by the elite, and supersition and the worship of many deities, irrelevant and often contrary to the teachings of Confucius. For the common man, life was essentially a desperate struggle to survive famine, drought, foreign invaders, bandits and taxes. Their culture was an outgrowth of such a life.

In the West we cannot understand the Communist Revolution of 1949 if we fail to grasp the fact that Mao is trying to bring the masses into the mainstream of history. To do this he must overcome, on the one hand, the respect for the intellectual elite who kept the masses on the edge of survival for literally thousands of years; and on the other hand, he must elevate the status of the common man and manual labour.

It seems quite erroneous to see 1949 as a complete break with every aspect of the past. The most revolutionary change is the one outlined above, the elevation of the status of the common man. The Cultural Revolution of the last few years testifies to the immense difficulty the Communists have had in doing this. Nevertheless many elements of both the culture of the elite and of the common people have been encouraged, although somewhat changed. For instance, folk songs and folk tunes have been recorded; folk festivals are supported; poetry is still written but by factory or farm workers rather than by noblemen; the opera, the theatre and the dance are supported by the government, but the content has a Marxist twist: it concerns the life of the peasant or the injustices of the "old" society rather than the traditional content -- the glamourous life of the upper classes or the uncritical dramatization of historical events.

The culture of Hong Kong is a mixture of the cultures of the past, of the West and of Mainland China.

CONCLUSION

Reading the philosophy, poetry and history, looking at the art and listening to the music provide a better understanding of this magnificent civilization than can a summary. The multi-media package attempts to introduce the reader to all these aspects of Chinese culture, past and present. It is set up in such a way that the reader can probe as deeply or as lightly as he chooses to.

PRIMARY SOURCES USED IN THE
PREPARATION OF "CHINESE IMMIGRANTS AND CHINA"

Han Suyin. The crippled tree. London: Jonathan Cape, Ltd., 1965.

Han Suyin. A mortal flower. London: Jonathan Cape, Ltd., 1966.

Han Suyin. Birdless summer. London: Jonathan Cape, Ltd., 1968.

Goodrich, L. C. A short history of the Chinese people. Evanston, Illinois: Harper & Row, 1959.

Hughes, R. Hong Kong, borrowed country, borrowed time. London: Andre Deutsch, Ltd., 1968.

THE CONTENTS OF THE MULTI-MEDIA PACKAGE ON CHINA

Written Material*

1. Bibliographic Material

The Asia Society in New York City, provides extensive bibliographical material. There are guides to: basic books on Asia; books about Asia for children; paperback books on Asia; Asian collections in North American museums; films; filmstrips; maps and globes and records on Asia; and exhibitions and displays on Asia which can be rented. The Society has produced some very informative pamphlets on the dance of Asia, Asian music, and the value of studying non-Western cultures.

An additional critical bibliography has been prepared to identify some books specifically on China not included in the Asia Society bibliographies.

2. Books

China by Ping-chia Kuo

This book is an exceptionally well-written introduction to China -- the country, and the people, the legacy of the past and the "New Regime" under Mao Tse-tung. The book is brief but interesting and informative.

Red Star Over China by Edgar Snow

In 1936, Edgar Snow travelled to the Communist camps in North China. In 1937, he published an account of this journey, supplying a great deal of information about the chaotic political conditions which threatened to destroy all China. He recorded the experiences of the Communists and this record has become a handbook for guerrilla fighters all over the world. It is a fascinating and exciting tale.

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* Bibliographic references for this material are listed in the Critical Bibliography of Materials on China.

The Sayings of Confucius by James R. Ware

Here is an opportunity to delve into the thought of the most important philosopher of China; his ideas influenced most of the traditions of the "old" China.

Tao Te Ching by D. C. Lau

Taoism, sometimes thought of as the rival philosophy to Confucianism, was more often a complement to it. Confucianism was a guide for the Chinese scholar-gentleman in his public life. Taoism was a guide for the same man in his spiritual life. This book is a translation of the principal Taoist classic.

The Good Earth by Pearl S. Buck

First published in 1931, this Nobel Prize winning novel is a most compassionate portrayal of one peasant's life in the China of the 1920's. The selfishness of the wealthy which allowed the peasants to remain completely at the mercy of droughts, floods and bandits is vividly presented. Without making one political statement, this book is a plea for change.

A Many Splendoured Thing by Han Suyin

This love story is based on an episode in the life of Han Suyin, one of the outstanding women of this century, while she was working as a doctor in Hong Kong. The novel also vividly presents life in Hong Kong after the revolution.

Hong Kong, Borrowed Place, Borrowed Time by Richard Hughes

The author's witty, entertaining style, pleasantly disguises an up-to-date, informative description of Hong Kong, its past, its present and its future. Although there is a great deal of historical fact and economic/statistical detail, there are at least as many anecdotes and tales about Chinese folklore and customs.

China's Gifts to the West by Derk Bodde

This pamphlet contains brief sketches on the introduction to the West from China of silk, tea, porcelain, paper, gunpowder and plants.

China's Ancient Arts by Martha Moreau Fuller

This small pamphlet reproduces some of the famous or typical works of art from China's past with lucid explanations of how they fitted into the culture.

The Chinese Cook Book by M. Sing Au

Cooking and dining are considered arts by the Chinese. This booklet explains why this is so as well as many other facts about Chinese food. There are lots of good recipes too.

Audio-Visual Material

Slides

A set of thirty-six slides of some of the best known artifacts from the Asian collection of the Royal Ontario Museum have been obtained. They are beautifully reproduced in colour. They are representative of every era from before Christ until the nineteenth century. A script accompanies the set.

Filmstrips

Farming (The Far East: Rural Life) is a colour film strip with script. Since farming is the most important work in an agricultural society such as China, methods of farming, and types of crops are important for us to learn about if we are to understand the society.

Hong Kong is also a colour film strip with script. It shows the beauty of the colony as well as the many problems it has faced and attempted to solve since 1949.

Prints

A set of eight black and white photographs from the Asian collection of the Royal Ontario Museum have been obtained. They are representative of many types of art work and supplement the set of slides.

From the Royal Ontario Museum and from Chinese stores in Toronto groups of post cards have been collected showing Chinese art, scenes of Hong Kong and festivals.

Tape

A tape of Chinese music and poetry has been made to provide both an introduction to and encouragement for further investigation of these two art froms.

Other materials, including a copy of a daily newspaper from Hong Kong, a calendar and a brochure have been added to provide further information about the culture from which Chinese students come.